the Chaplain

NATO Navy Chaplaincies

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Finding the Unity We Seek *by Johannes Lilje*

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ARTICLES

Dominant Characteristics of American Religious Life
ALBERT T. MOLLEGEN 1
A discerning theologian talks informally with chaplains from the NATO countries.

A Side-Line View of the NATO Naval Chaplaincies
JULIA A. LACY 7
How do they differ? What are the trends? What is the unity they seek?

Finding the Unity We Seek
JOHANNES LILJE 17
Chaplains at Oberlin said: "This is our message."

The February LINK
LAWRENCE P. FITZGERALD 25
A bigger, better tool for chaplains.

Helping the Newcomer
DANIEL B. JORGENSEN 32
A tested program of interviews and follow-up at McClellan AFB, Calif.

DEPARTMENTS

Preaching Clinic
JAMES T. CLELAND 27

Stories Fit to Tell
CARL W. McGEEHON 30

Books 35

News Roundup 43

At Your Service ....Inside Back Cover

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Dominant Characteristics of

American Religious Life

ALBERT T. MOLLEGEN

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When the Second NATO Navy Chaplains Conference met in the United States, Protestant members of the group were eager to hear an interpretation of American religious life. . . . By request, Dr. Mollegen met with these men at the Chaplains Memorial Building in Washington, where they were guests of the General Commission.

What follows is the Editor's report of Dr. Mollegen's talk and the ensuing discussion.

TO understand the American cultural soul, Dr. Mollegen said, you must remember that this nation grew up "between two great oceans and protected by the *Pax Britannica*. It is an agony now to come down from near Utopia to realities known to the New Testament and known throughout their lives to people on the Continent today."

As an example of our former *utopianism,* Dr. Mollegen recalled how we went into World War I as

Sir Galahad in search of the Holy Grail and then pulled out of international responsibilities when faced with the bitter problems of making peace. Now the "Beep . . . Beep" of a Russian satellite says to us: "There's no way to escape history!"

After World War II and Korea, we have "discovered what the gospel is." Continental theology has helped us here. "At least," said he, "the eastern seaboard is open to Continental theology.

"But the laity do not yet see life as needing the atoning work of God to deliver us from daimonic powers."

After commenting thus on American optimism, Dr. Mollegen spoke of American *activism*. "The last phase of the industrial revolution has left our deposit of activism."

This affects our church life to such an extent that we sometimes need to be reminded that "God so loved the world that he did not send a committee!"

Dr. Edward Elson, who was present, commented that American church life is sometimes called "programmatic orthodoxy."

"Yes," agreed Mollegen, "on the hoof."

This activism, he noted, "gives us an escape from depth psychology."

To the European chaplains present he affirmed that the great American defect is *lack of depth in worship*. Our prayers are marked by "chattiness, as if God were a fellow Rotarian. The austerity and discipline of worship are absent in large areas. This goes with our shallow understanding of human history."

Even counseling, said Mollegen, is "a new gadget—a new means of escape from the ultimate problem. Meanwhile the spread of neurosis exceeds only the spread of psychosis.

"However, the rapid spread of counseling courses in our theological seminaries has helped us to preach with more relevance. A new dialogue is developing. Aside from its pastoral value, counseling has value for apologetics. It can help us to communicate with the mind of modern man."

Dr. Mollegen spoke of the extreme *diversity* in our pattern of church relatedness as another dominant characteristic of American life. It is part of our cultural pluralism, he said. The various groups of immigrants brought with them their religious preferences and loyalties. These have continued and multiplied in an atmosphere of freedom.

Of the current *religious revival* Dr. Mollegen said: "When life gets in a jam, our people do turn back to the church because they have never been anticlerical."

Billy Graham and Norman Vincent Peale were mentioned as symbols of our present religious revivalism when it is divorced from religious realism. The dis-

tinction between revivalism and realism is sharply drawn, he said, by Professor Hans Hofmann of Harvard. However, Dr. Mollegen feels that in our over-all revival there is much religious realism.

"Some of the hardest-headed intellectuals in America," he said, "are in the church today. The egg-heads are rediscovering Christianity. The revival is not all frothy."

A lively question-and-answer period enabled the visiting chaplains to draw out Dr. Mollegen further:

Q *Is it difficult for Americans to understand the gospel when you preach it?*

A There is much religious illiteracy among our young people. However, the Midwest and the South have a biblical background. In these sections it is possible to use the biblical language in preaching. In general, our difficulties are these:

1) Even in our so-called Bible Belt we have often failed to communicate the gospel because a brittle fundamentalism was unable to translate the biblical symbols. Enquiring young minds of the previous generation were alienated by the biblicism that could evoke the Scopes Trial—the famous trial of a high-school science teacher who introduced his classes to the theory of evolution.

2) Another group of our people do not understand the Christian symbols because they grew up outside the church or in alienation from it.

3) Then there are some who think the symbols are wonderful but they do not understand them. They are like the pious lady who is deeply stirred by "that blessed word Mesopotamia"!

Q *Can you not have Christian education from early life so that the gospel never becomes alien?* (This question came from the Greek Orthodox chaplain.)

A Our situation is that in this country we have what is called the separation of church and state. The church cannot enter the main stream of education. It is generally dependent on Sunday school, vacation church school, summer conferences, released-time classes, etc., to carry its educational program. Being excluded from public education, religion appears to be something optional —like pie or cake. The trouble is that you unconsciously communicate secularism if you function under the public-school contract.

Q *You spoke of the extreme diversity in American church life. What about the ecumenical movement? Isn't that strong here?*

A Oh, yes. With the close of the 19th century the shattering process was over for the classical churches. Among these churches the trend is toward greater unity. On the other hand, we see a proliferation of dozens and dozens of new sects.

Q Professor Nusret Koymen from Turkey raised two questions after first speaking of religious education (Moslem) in his country. Religious education in Turkey, he explained, is optional but almost universally chosen. Religion is presented as fundamental to education. And religion is greatly needed; for the industrial revolution has reached Turkey, also, with its activism and urbanization. Society is disintegrating under the influence of individualism without individuality, and private enterprise without privacy. We need meditation, he said. We need contact with nature. We need social ties. We face the danger of being cut off from God, nature, and human community.

Now my questions are two: In teaching religion, how do you deal with the secularism of the scientists? And how do you picture a better society?

A In the United States the physical scientists are no longer seeing a necessary conflict with religion. The social scientists are still young and unchastened. The depth psychologists are the most open, at least in some areas. They can't fix broken psyches as you would fix broken bones.

Our experience is that if religion can accept the facts of science, there is no necessary conflict between them. (Of course, this was not true at the beginning of the modern world when the church hit Galileo over the head with Aristotle in the name of Christ!)

As for your second question, all I can do is to quote John Baillie, who said: "It has yet to be seen whether any form of divinely or humanly established society can withstand the industrial revolution." You may recall T. S. Eliot's play *The Cocktail Party,* where the Redemption takes place between two cocktail parties. (The cocktail party is a symbol of our lack of community: there people bounce off one another like billiard balls.)

Q *The American doctrine of the separation of church and state seems inconsistent. How do you account for your secular public education on the one hand and your government-paid chaplaincies on the other?*

A This strange schizophrenia is the result of the deism of our founding fathers. To them, natural reason and Christianity were

one and the same. Any intelligent man would be a Christian. Therefore they couldn't foresee that the separation of church and state would lead to a secular education. Moreover, though they sought to avoid the establishment of any one *church,* they never dreamed of separating the state from *religion.* Hence the willingness of government to support an interchurch and interfaith chaplaincy.

Q *In England laymen want theology. Is it not so here?*

A When they taste and understand it—yes. But often they do not understand.

(An American layman present suggested that in our local congregations we are getting the theology of a former generation. Reacting against the theology that they hear from the pulpit, he said, laymen think they are reacting against theology itself. They are more open to the theology of the seminaries, but this is not so available to them.)

Yes, agreed Mollegen, people want doctrine. We need structure in anything. We even want our wives to have skeletons!

Official U.S. Army Photo

A stained-glass window featuring the seal of the U.S. Department of Defense, and believed to be the only one of its kind, was dedicated recently in the Protestant chapel at Fort Churchill, Manitoba, Canada. Fort Churchill is the home of the Military District of Washington's most northerly installation, the First Arctic Test Center, located midway up the shore of Hudson Bay. This window and two others, symbolic of the Royal Canadian Army and Air Force, were gifts of the Protestant Sunday-school class at Fort Churchill.

Participating in the dedication are (left to right): Maj. Howard Johnson, Canadian Army chaplain; Col. J. W. Forth, Director of Chaplains Service, Canadian Department of National Defense; Maj. Gen. John G. Van Houten, Commanding General, Military District of Washington; and Lt. Col. W. P. Golder, Assistant MDW Chaplain.

Representing the United Kingdom at the 1957 NATO Navy Chaplains' Conference, Archdeacon Frederick Darrell Bunt of the Church of England, Chaplain of the Fleet, Royal Navy, preaches to midshipmen at the U.S. Naval Academy, Annapolis, Md.

A Sideline View of the—

NATO Naval Chaplaincies

By JULIA A. LACY
Editor, THE CHAPLAIN

FROM where I sit on the side lines, it is my privilege to watch the action of military chaplains on a wide field. Needless to say, I cannot speak from experience about what is going on. Nor can I see the whole field, for this now circles the globe!

But what I see, thanks to the job of editing your magazine, is a wider sector than is visible to many churchmen in civilian life —and even to the chaplain most vigorously engaged in action wherever he is.

So I venture to think with you about the broader aspects of a significant international conference. My part is to analyze the delegates' addresses and ask some further questions. The informed and thoughtful reader can "take it from there."

Two conferences of NATO naval chaplains have now been held. The first met in the Netherlands in August 1956. The second met in the United States in October 1957. If a third conference is held in 1958, we are probably midway between the second and the third. It's a good time to ask for meanings.

In what follows I am basing my statements and opinions on the addresses of delegates to the Second NATO Navy Chaplains Conference, as published by the Office of the Chief of Chaplains, and on conversation with the Protestant delegates who spent a day with us at the Chaplains Memorial Building.

Objectives of the Conferences

The initial address at Quantico reviewed the earlier conference at The Hague. In so doing it stressed the *practical* objectives of both meetings:

> This conference is not a congress of theologians. It is a meeting of men with a common task who are longing and willing to listen to one another and so to learn from one another. It is not our intention either to discuss or to minimize our spiritual and religious differences. Neither will we try to find a common denominator of

our religious convictions. We just want to hear from the others how in the diverse countries the chaplaincies are operating. Our aim is a thorough exchange of experiences, methods, and means. We want to hear of opportunities seized and of mistakes made, of ways that went to nothing and roads that were opened, of possibilities and difficulties met while completing the task.

This practical interest was obviously present at all times. Yet it cannot be denied that another pervasive aim was the *strengthening of spiritual bonds uniting the various countries.*

The same address quoted above speaks of the Netherlands as a country of bridges: "Building bridges is so much in our blood that we are grateful to be allowed to build spiritual bridges between the different countries and nations and their spiritual convictions."

The delegate from Greece prayed "that our collective efforts achieve the union of the NATO member states for the benefit of mankind."

This note was struck again by Admiral Jerauld Wright, NATO Supreme Allied Commander, Atlantic, who gave thanks "for the powerful unifying influence and added strength which our religions bring to our great alliance in our fight for freedom, and in our determination to uphold truth and justice throughout the world."

Still another objective was the *strengthening of moral character.*

Admiral Wright said the objective of the conference in the United States was "to strengthen the moral foundation of the navies of the NATO nations."

President Eisenhower expressed confidence that the conference would add to "the moral stature of the NATO navies."

Secretary of the Navy Thomas S. Gates, Jr., said: "Such conferences bring meaning and hope to all free nations, who aim to build into their citizens a moral discipline that would insure a morally virile world."

THE QUESTION will inevitably arise whether we are not putting the cart before the horse: When we limit our discussions to the practical matters of "methods and means" while paying tribute to our spiritual unity without really defining it, are we not in danger of letting the national interest determine what our spiritual unity shall be?

Such a danger would seem inherent in the plan of the Turkish Ministry of Defense and General Staff, in collaboration with the Ministry of Education and the universities, to organize a course for officers and teachers on "Unity Among Religions and Spiritual Vitality of NATO."

A number of reports from other nations were in line with the statement made by a delegate from Canada: "The Canadian govern-

The story of the new German chaplaincy is of greatest interest to American chaplains.

Seen above, the Hon. Thomas S. Gates, Jr., Secretary of the Navy (third from right) and VADM James L. Holloway, Jr., USN, Chief of Naval Personnel (second from left) greet the four delegates from Germany. Left to right, these are Deacon Reinfried Claser (Luth.), Assistant to the Protestant Chief of Chaplains; Vicar Prelate (General) George Werthmann (R.C.), Chief of Catholic Chaplains of the Armed Forces, Federal Republic of Germany; Deacon (General) Friedrich Hoffmann (Luth.), Chief of Protestant Chaplains of the Armed Forces, Federal Republic of Germany; and Deacon Hans Frense (R.C.), Assistant to the Catholic Chief of Chaplains.

ment supports the conviction that religion is the wellspring of the social virtues of patriotism, obedience, and respect which underlie all governments and give them stability and endurance."

On the other hand, from the United Kingdom came a very different statement. Archdeacon F. D. Bunt, Chaplain of the Fleet of the Royal Navy, was the only one who seemed to sense the danger mentioned above. Said he:

We have to bear very clearly in our own minds, and have to make it very clear in the most exalted quarters, that chaplains exist to preach and commend the Christian faith, to convert those outside and to confirm those inside. Far too often chaplains are regarded by those who lack neither intelligence nor influence as constituting useful bulwarks of "our way of life," props of "Western civilization." We cannot make it too clear that we are only interested and concerned in the defense of a "way of

life," a civilization, or method of government in so far as any of these is animated and informed by the Christian faith, that revelation of God by himself in which alone resides man's hope of salvation here as hereafter.

Of course, Archdeacon Bunt is not thinking in terms of a chaplain corps that includes Jewish chaplains, who obviously cannot "preach and commend the Christian faith." Nor is he taking account of the intention of Moslem Turkey to commission "officers of morale and culture," whose duties will parallel some of the duties of chaplains. But I have the feeling that, in however wide and diverse an association he might find himself, he would be *careful to put the horse before the cart.* He would want to be sure that the Christian faith itself was drawing him into the wider association. For the urging of national interest —or any other outward circumstance—can be welcomed only if it prompts us to do what we ought to do anyway for better reasons.

Likenesses

A review of the papers produced by this second NATO conference reveals a number of interesting likenesses among the chaplaincies. One is *the increasing provision for taking a religious ministry to men wherever they are.*

Monsignor Cammaert, Chief of Chaplains of the Belgian Armed Forces, said:

Prior to the war of 1940 the tendency was to organize services or military masses with much display outside the barracks or military premises. At present it is the reverse. The celebration of services is taking place on the spot, inside the barracks, with dignity and often with much simplicity. It is being attempted to make God as accessible as possible to the faithful.

Portugal is again making provision for a mobile religious ministry to members of its armed forces, and especially its navy, "who, by the very conditions under which they live, are unable to have recourse to parochial clergy to meet their needs."

Denmark has had a Royal Navy Church for more than three centuries, and all who belong to the Royal navy have had the right to use this as their parish church. But with the liberation of Denmark after World War II a more extensive religious service was provided. Now "bluejacket chaplains" serve wherever bluejackets may be assigned, living on the same level as their comrades.

Developments such as these parallel our own use of lay leaders, "circuit-riding chaplains," and "flying parsons" to take a religious ministry to even the loneliest outposts.

Another likeness to be noted is that these chaplaincies generally are receiving *increasing legislative and administrative support.*

It was not until 1953 that a Military Vicariate was erected in

France. And it was not until 1955 that the French Navy created the Office of the Director of the Jewish Chaplaincy and the Office of the Director of the Protestant Chaplaincy.

The German delegates said that under Hitler "it was the intention of those in power to suppress to-

CDR Epiphanios Kalafatis, Chief of Chaplains, Royal Hellenic Navy, was the kindly and colorful delegate from Greece.

tally the chaplaincies of both Christian churches." But now extremely interesting provisions are being made for a religious ministry that will be adequate in the number of chaplains and the equipment at their disposal.

In Italy the Military Chaplains Corps was not established until World War I. Its record was glorious, but after the war all chaplains were returned to civilian life except three for the Navy. It took legislation in 1926 and 1936 to give juridic existence to chaplains serving the Army, the Navy, the Air Force, the Customs Service, and, at a later time, the Police Force and the Carabinieri.

The paper from Archdeacon Bunt, representing the Anglican Church, counted legislative support even more important than administrative support. For, said he, the institution that is well administered but unprincipled "is the devil's own hand-made opportunity." But, looking back over the long history of the seagoing parson, he attached the greatest importance to "establishment by means of official enunciations of a basic principle reiterated from the 12th century onwards and forming a weight of evidence . . . most impressive in its cumulative effect of the chaplain's accepted position in the life of that fleet 'in which all serve.' "

The story of support for non-Anglican chaplains in the Royal Navy has been one of halting progress since World War I. But in 1943 they achieved full parity in title and conditions of service, and since then their opportunities have steadily increased.

The story of our own Navy Chaplain Corps, of course, is one of continual improvement from 1775, when divine services were required aboard ships of the Continental Navy, to the organization of the present Chaplains Division as an integral part of the Bureau of Naval Personnel.

The NATO naval chaplaincies show other striking likenesses. One is an *increasing likeness in the tasks assigned to chaplains.* Whether for clerical or anticlerical reasons, these are now for the most part duties appropriate to a strictly religious ministry.

For example, after the French

Revolution, anticlericalism, both in France and in Portugal, almost wiped out the chaplaincies to the armed forces. Reinstituted in 1940 in Portugal and in 1945 in France, these chaplaincies have to use great discretion "and limit their action to their proper domain."

CDR Halvor Moxnes Landsem, Chaplain, Royal Norwegian Navy, described a chaplain corps common to all services.

Said Monsignor Potevin, of France: "They can exercise their influence on moral or social issues, but the domain of divine services alone is their own."

In other countries, such as ours, it is the interest of churches themselves that has freed chaplains from performing duties that did not further their religious ministry. These duties, of course, are not limited to the performance of "divine services"; but none of them are simply military chores. Country after country named these tasks as preaching, conducting public worship, celebrating the sacraments, offering prayers; providing religious education and religious literature; visiting the sick and the imprisoned; counseling; moral-leadership lectures; spiritual retreats, etc.

Another likeness appears in the *trend toward making all participation in religious activity voluntary.*

This is stated as a matter of course in the paper from Germany: "All these religious activities are voluntary, and no soldier is forced to take part in them."

From England, the Chaplain of the Fleet laments this "change in the regulations regarding church attendance forced upon the service authorities in 1946," which makes attendance voluntary.

Finally, I would point to a shared concern that holds special interest for the United States. This is the widespread *concern for developing moral leadership.*

The Padre's Hour in the Norwegian Navy, introduced in 1956, provides a number of lessons that deal with subjects covered in our moral-leadership lectures. Portuguese naval chaplains "are in charge of the morals classes organized for recruits and included, also, in the different specialization courses of the sailors." In Canada and the United Kingdom naval chaplains give courses in "character training" and "moral leadership." In France, though the chaplain "should be only a priest in the service of the sailors," there are three sides to that priestly role; and these include, among other responsibilities, preparation for marriage, concern for home life, and "Catholic action" to inspire the best elements "to exercise a

lasting Christian influence upon their surroundings."

Differences

Though likenesses can be gratifying, differences are more interesting. We can *learn* from our differences.

What are the major differences in the NATO naval chaplaincies?

I would note these as differences of age and historical background; differences in the religions represented and their relative strength within the nation; differences in the size of the chaplain corps and the length of service expected of the chaplains. I would note, also, the fascinating differences as to rank, status, title, pay, uniform, and organization.

Look for a moment at the *differences in age* of these chaplaincies. In spite of a recent gap in its existence, the Portuguese naval chaplaincy claims "the ripe old age of eight centuries." Britain's naval chaplaincy also stems from the 12th century. (Incidentally, an interesting contrast between the two is presented by their varying fortunes in the 19th century. The Enlightenment and the French Revolution prepared the way for waves of anticlerical feeling in Portugal that in 1855 almost wrecked the chaplain service and continued into the present century. On the other hand, the 19th-century religious revival in England "brought with it in the fleet . . . an improvement in the standing and opportunities of the chaplain.")

Other nations of Europe would have to search the dim past for origins of their present chaplaincies. However, Belgium's first statute of chaplaincy dates from 1773. Denmark's Royal Navy

Professor Nusret Koymen, Ph.D., Ministry of Education, Turkey, spoke for the only Moslem NATO nation.

Church was consecrated in 1619.

Canada's chaplaincy is young, for the nation itself is only 91 years old.

Turkey is the latest nation to be interested in anything like a military chaplaincy. It was the first conference of NATO naval chaplains in 1956 that attracted the attention of the Turkish Minister of Defense, causing him "to make plans for the development of a program for morale and culture activities."

At the time of this second NATO conference, the *size* of these various chaplaincies varied all the way from Greece's three naval chaplains (or perhaps I should say Turkey's "morale and culture officers," who were yet to be commissioned) to the 824 U.S. naval chaplains. For many coun-

tries it is impossible to quote the numerical strength of naval chaplains because of differences in military and ecclesiastical organization. Belgium, for example, reports 101 Roman Catholic military chaplains; but these, though usually attached to Land, Air, or Navy, make up one single corps and often cross the service lines. Denmark has always, at the top, the clergy of the Royal Navy Church (the dean, two canons-in-residence, one minor canon, and sometimes an assistant curate); but the number of "bluejacket chaplains" must vary greatly, for so much depends upon the willingness and fitness of divinity graduates called up for service.

Some nations are taking care to limit the *term of service* for chaplains. The Federal Republic of Germany is limiting their service to eight years, after which time "they return to their own Established Church or Diocese, with the exception of a small number of chaplains to whom executive responsibilities have been assigned." This decision is the result of "sad experiences of the past." Its objective is this: "The chaplaincy is a part of the whole work of the church and on that account must always remain in continuous union with the life of the church."

Denmark's "bluejacket chaplains" serve only the regular 14-16 months. The same provision seems to apply to Norway's "Navy preacher assistants."

British naval chaplains serve four years, after which time, if they apply and are accepted, they may make the Navy their career.

All these plans differ from that of the Netherlands Navy, whose approximately 40 chaplains (some 20 Protestants and some 20 Roman Catholics) receive regular commissions and may make a career of the Navy.

And they differ from ours, which fixes no single short-term limit for reserve chaplains, and which now carries some 60 per cent of the total number of Navy chaplains as regulars with terms of 20-30 years.

In *religious background* these chaplaincies present remarkable variety.

Some represent only one church.

In Norway, where 96 per cent of the population belong to the Church of Norway (Lutheran), all field and maritime chaplains belong to this church. (However, theological candidates of other churches can perform their compulsory service as Navy preacher assistants when worthy and willing.)

Denmark has a similar situation, with its chaplains drawn from the Church of Denmark (Lutheran).

The five naval chaplains of Portugal are drawn from the Roman Catholic Church, to which 95 per cent of the population belong.

Italy's 23 naval chaplains are

Friendly banter evokes a wry face. At left, the delegate from Denmark, the Rev. Dr. Michael Neiiendam, Chief of Chaplains of the Royal Navy and Confessor to the King, is welcomed by the Hon. Thomas S. Gates, Jr., Secretary of the Navy.

Catholic, too, of course (though Italy had at least one Waldensian chaplain during World War II).

Chaplains of the Royal Hellenic Navy are Greek Orthodox.

Turkish officers would represent Islam.

On the other hand, the chaplaincies of France, the United States, and the United Kingdom have three groupings each. The first two are alike in that these groupings are Roman Catholic, Protestant, and Jewish (though France has far smaller proportions of Protestants and Jews than the United States). The United Kingdom has a unique classification: Church of England, Roman Catholic Church, and Church of Scotland and Free Churches.

Canada has only two religious groupings in its chaplaincy, for its population is 47 per cent Roman Catholic and 53 per cent Protestant or other faiths.

Belgium, the Netherlands, and Germany have chaplains from the same two religious groups—Protestant and Roman Catholic.

Religious factors play their part in the organization, or *structure*, of the various chaplaincies. In some countries these factors are more decisive than in the United States.

Monsignor Cammaert emphasized that even if militarily "Land, Air and Navy are showing a tendency toward relative independence, the Roman Catholic Chaplaincy of the Belgian Forces is one single unit. . . . There is no question of three separate Catholic chaplaincies." In other words, the fundamental division here is ecclesiastical rather than military.

Another example appears in the report from Canada: "While constituting a special Chaplaincy Corps, there are nevertheless two separate and distinct components of this branch." This structure is "a matter of government policy based on the religious persuasions of the Canadian people."

Differences as to rank, status, uniform, etc., suggest that none of

these is indispensable.

Whereas the chaplains of the United States and Norway, e.g., have military status, the delegates from Belgium, France, and Germany reported that their chaplains have the status of civilians.

Again, the chaplains of the United States and Norway hold actual military rank; but delegates from Belgium, Canada, the Netherlands, the United Kingdom, Denmark, Germany, and France reported that their chaplains hold no rank, or else hold only what is called "assimilated rank."

Chaplains in most of the NATO countries wear military uniforms. However, the uniform is optional in France; it is not worn by Greek chaplains; and the delegate from Germany was emphatic in saying: "Above all, chaplains do not wear uniform."

The official title of a Belgian chaplain is simply "Monsieur l'Aumônier" (like "Chaplain" or "Sir"). In Norway the Chief Chaplain's title is the equivalent of "Field Deacon."

The pay scale for chaplains is generally equivalent to the pay of officers of various grades whether the chaplain holds military rank or not. However, Denmark's "bluejacket chaplains" and Norway's "assistant chaplains" receive the pay of their bluejacket comrades.

PERHAPS THE MOST interesting challenge presented at the recent conference came from Professor Nusret Koymen of the Turkish Ministry of Education: "Being the only Moslem member of the NATO and a member of the Baghdad Pact at the same time and also being in the upsurge of a spiritual as well as material development, Turkey is the only country that could serve as a catalytic agent in the realization of the spiritual unity of the religious nations of the world."

This role of the catalytic agent was later claimed for Judaism also.

SO WE ARE BACK at the question raised at the beginning: What is this "spiritual unity of NATO" that we seek? Is it determined entirely by opposition to communism and the rejection of atheism? Is monotheism its essence, with the moral implication that if God is one all men are somehow related? Can we escape these questions by relying on our motto "co-operation without compromise"; or are they being answered for us by the course of events?

IN SIGNING OFF, I'd like to ask two final questions:

Are we assuming that religion *per se* is good? (Religion in the generic sense was the prime and particular enemy of the Old Testament prophets.)

And what do we mean by "spiritual"—everything, or something?

Finding The Unity We Seek

By JOHANNES LILJE

Bishop of the Evangelical Lutheran Church
Hannover, Germany

MORE than 30 years of prayer and labor, study and organization, have gone into the ecumenical movement. Christian leaders whom we shall never forget paved the way. Christian people of other lands joined the procession. Ancient churches, like those of southern India, seemed to emerge out of the past into new life. New churches in Asia and Africa came into existence. Both helped to give new dimensions to the horizon of Christianity. A rich and wonderful heritage has been transmitted to us out of these 30 years.

But today is a new day, different and challenging. What is true of the church is true of the ecumenical movement also: no church, old and rich though her tradition may be, can afford today to live upon her past history or accomplishments alone; she has to face the present. Even so the ecumenical movement, though only a few decades old, dare not, must not,

become static. Our world has changed rapidly and radically in these 30 years. The first half of this present century was filled with bloodshed, cruel wars, and human tragedies that far exceed the experience of previous generations. We face a totally new situation.

We must rethink our ecumenical activities. If there ever was a time in which the unity of the Christian church—unity in thought and action—was urgently needed, it is today. This means that we have to rethink our whole Christian status, our Christian message, and our Christian way of living, in the light of greater Christian unity.

The Unity We Have Achieved

This would not be a true and faithful account if we did not start with the unity that actually has been achieved.

I. At the outset we categorically repudiate the charge that the ecumenical movement is something fine and artificial, something imposed upon our congregations from without but not really known by them. I would rather assert that within the last generation, especially since World War II, there has been a steady growth of what I should like to call *ecumenical consciousness.*

In particular this is true of the Christian churches of Europe, especially in the countries most afflicted by the war. The people in those countries—I mean the plain, ordinary Christians—have realized as never before what the world-wide community of Christians can mean in this troubled world. They did not need intricate theological explanations concerning ecclesiology and ecumenicity but spontaneously, immediately, grasped that reality of the church universal which exists in and by faith and which acts through love.

It is impossible to retreat behind this line. One cannot erase the memory of unforgettable experiences. We dare not ignore the ardent desire of so many plain Christians for a greater, more visible, and more effective union of Christians and Christian churches.

I should like to add one remark about our relationship to the Church of Rome. Where does she stand in relation to the ecumenical movement? We know that for centuries this church has said over and over again: "The only possible way to unity is for all the other churches to return to the bosom of the Church of Rome."

We know, of course, that many Roman Catholics individually possess strong ecumenical sentiments and exercise friendliness and even Christian love toward non-Catholics; we know the spirit so nobly represented in Abbé Couturier's phrase, "Unity at the time God sets and with the means he gives."

But it is perfectly obvious that this is not the ultimate attitude of

Rome herself. Over against Protestantism with its manifold divisions, Rome maintains with monotonous repetition that real and visible unity can be achieved only under the Pope. There seems to be no doubt that the ecumenical movement compares favorably with this rigidly inflexible attitude.

It may not be amiss to call to mind that Protestantism, which is so frequently blamed for having sown the seed of disunity within Christendom, was neither the first nor the greatest schism Rome had to suffer. The great schism of 1054 —900 years before Evanston!— separated the large and important body of the Eastern Church from its Latin lord.

And it is equally important to note that Protestantism, so often criticized for its tendency toward divisiveness, has in the ecumenical movement shown a noteworthy amount of flexibility, vitality, and cohesiveness. Moreover, while steadily advancing all along the line, the ecumenical movement has exercised a theological and doctrinal vigilance that is one of its most attractive features.

2. Ecumenical consciousness is closely related to *ecumenical action*. The spontaneous desire of Christians to help one other not only affects the receiving partner; it has far-reaching effects also upon those who are asked to give, act, and sacrifice. Especially those churches that, under God, had the good fortune to change from the status of receiving churches to that of giving ones, experienced with unambiguous clarity that it is part of the full stature of Christianity to learn, to think, to plan, to decide, and, most of all, to *act* in terms of Christian love. This, too, is part of the ecumenical reality within the churches; for love transcends all boundaries, including those of confessions and denominations.

3. I want to underscore the importance of the *common process of theological thinking* that has been going on for 30 years. In some respects, this is the most tangible result of the ecumenical encounter of our generation. A number of outstanding publications is excellent proof of the fruitfulness of this world-wide exchange of theological thoughts.

4. It is necessary to mention a fourth element of the unity already achieved. Christianity throughout the world has regained a *new sense of responsibility in public life*. This is especially true in the sphere of politics, domestic as well as international. In a manner nearly unknown in the last two centuries, Christianity has learned anew to raise its prophetic voice with reference to the burning issues of political and social life. In facing some of the major political crises of recent years, Christianity has learned soberly and realistically to weigh the facts involved and yet vigorously and

fearlessly to proclaim the will of God and Christian standards.

Experience has grown in this realm, and the Commission on International Affairs (CCIA) has developed into an excellent instrument for handling the problems that arise continually in this turbulent world of ours.

The Unity We Seek

Christianity has developed a distinctive sense of ecumenicity. But still we face the question how to go on. Can we go on in the same way as in the last 20 years? Would we want to do so? Or do we have to rethink radically our whole ecumenical approach? Have we gone in the wrong direction? Must we retrace our steps?

These questions are not rhetorical. There is, for instance, one fundamental presupposition that everybody seems to take for granted. This is the question whether we should have ecumenicity in the form of an organization. Do we have to organize at all? Is the one, holy, apostolic, and catholic church a matter of organization? Is the church that we confess in our creed something that, even in part, *can* organize at all?

Even in a more limited way this problem exists. Is it necessary for us to try to achieve uniformity in worship, doctrinal expression, church administration, and the like? Is there any fundamental reason, based on Scripture or common Christian experience, that makes this indispensable?

If we take these questions seriously, then one thing is certain: the fundamental unity of the church is something very different from formal uniformity. There must be a unity that goes far beyond our attempts to organize. *The real unity of the church must not be organized, but exercised.*

This has to do with the very nature of the church. All Christians agree that the one, holy, catholic church of our creed is not a human institution. She is God's creation within history. She is his chosen people. This church exists; and by her very nature she can only be one, whatever human diversities may have developed in the course of her earthly history. This statement, if true, has a number of consequences:

1. The ultimate aim of the ecumenical movement cannot be confined to any achievement in the sphere of organization. It must be the rediscovery of the church, her fullness and her real essence. The church *is* one. No human effort is required to make her one or capable of doing so. All we have to do is to recognize and understand anew this basic fact.

Now this is just the sore point in all our deliberations: the church certainly does not have the appearance of being one. This precisely is the predicament that has brought us together, that countless divisions and subdivisions

seem to have split the body of the church asunder. It is very doubtful whether we can escape this depressing reality by merely pointing to beautiful theological theories. We shall have to deal with this problem.

2. Before we do so, however, we must point out a few consequences that naturally result from the statement that the unity of the church exists now. If this be true, the solution of the problem of greater Christian unity cannot be found in a simple return to Rome. This would, indeed, be far too simple. In spite of the fact that modern historical research, by Protestant as well as Catholic scholars, has revealed that there is a great deal to be said for the unique position that, in the New Testament, Peter holds among the apostles, this certainly does not include the total justification of the claims made by Peter's successors on the papal throne. Moreover, we reject the notion that the church needs that sort of historic guarantee of her continuity that is supposed to be given in the apostolic succession of bishops. Even if we admit that to some churches and to some Christians this idea has a rather traditional value, we could not agree to the claim that historical episcopacy is an essential and indispensable element of the order of salvation.

But, while a return to Rome would not solve the problem, neither would the mere rejection of Roman Catholic dogma be sufficient for a real rediscovery of the church. The true nature of the church cannot be discovered by the method of theological limitation or negation.

3. Still another important aspect must be mentioned. If we try to rediscover the church in the midst of all our denominational differences, we need an acute sense of self-criticism. We must be able with the utmost objectivity to consider the weaknesses, shortcomings, and failures of our own particular church.

One of the most sinister impediments on the road to greater unity is theological *securitas*—that is, the assumption that all is well in one's own theological camp, the smug conceit that one's own denomination is superior to others —in short, confessionalistic pride.

Where the sense of critical self-appraisal is underdeveloped, there the spiritual capacity for ecumenical encounters is correspondingly weak.

Here is where the nontheological factors of the lower type creep into ecumenical relations and devastate them—for example, the idea of a socially superior church, a scientifically advanced church, and whatever other unchristian standards of evaluation we may think of.

This, however, is one of the outstanding results of the ecumenical discussion of the past few years: no rediscovery of the church

is possible unless we place the main emphasis upon her Christocentricity. This is what we must stress indeed: unless Christ is in the center, we have no valid point of orientation.

All of us, of course, are quite willing to say so. There seems to be no disagreement at all concerning this point. Two remarks are necessary in order to save this statement from being misunderstood as a meaningless generality:

The first is that our differing interpretations of Christ's person and work are precisely the sources of many of our diversities.

The second point is a constructive one: no real and lasting renewal of the church has ever taken place that was not based upon a new and comprehensive experience of Christ as the Living One.

In saying so we declare and affirm that this experience is still a possibility. If we really believe in the continuity of the revelation of God in Jesus Christ, then we believe too that his church on earth can be given a new vision of his glory.

The Way to Unity

It is the merit of the ecumenical movement that it has developed throughout its history a number of remarkable methods for dealing with its main problems:

It is in the nature of things that most of these methods are of a theological character. Though they have covered a wide field and proved to be very successful, they have sometimes, on the other hand, constituted a particular danger. Still, no movement within the church can be of any lasting effect if it is not based upon, and corrected by, theology.

There have been other approaches, too. We have compared our ways of worship and discovered how much we have to learn and may actually learn from the attitude in which each individual church stands before God in adoration and confession.

Finally, we have given a great deal of thought to dealing with the problems of Christian action in public and social life.

All this is not new. Still, we have to face time and again the question how we should seek unity and whether we do it in the right way. It is one of the peculiarities of relatively young movements that they stagnate more quickly than many of the old traditional forms of church organization. Radical rethinking of our methods is needed. At least four important points must be considered:

1. The work of *theological research* must go on in an untiring, relentless way.

We dare not stop investigating the history of the Christian churches. For we must seek to understand, as clearly as we can, our common heritage and at the same time the origins of our various divisions. We cannot be

satisfied with mere statements of facts. We have to explore the background and hidden motives of these divisions. We must be very precise in our differentiation between those schisms that are the result of heretical movements and those separations that have arisen out of obedience to the truth. We must learn to discern between the origin of denominations that have been produced by human error, and even sin, and those that have attempted to restore a corrupted church to the purity of the New Testament. Here is where we come face to face with the basic problem of all ecumenical endeavors, and it will not be easy for the scholar to make an authentic and justifiable distinction between the two.

Christian dogma, its history and its present form, will be an indispensable part of such studies. In this field, the ecumenical movement faces no particularly new task. It has to do what the church has to do at all times—that is, try to present the Christian message in terms of our generation. Here the best contribution to the ecumenical task of the church is good and sound and solid theological work done by any conscientious theologian at the desk or in his study at home. Needless to say, no theological work can be genuinely true and fruitful unless it bears fruit in the life of the congregation.

2. The second main requirement in all ecumenical tasks is what I should like to call *Christlike simplicity*. I do not mean naïveté. Christian doctrine is not simple. Even the New Testament records of our Lord are not simple. Out of the simple lines of the Gospel rises the image of the Lord, of the eschatological Jesus, who is not to be grasped by human categories. The same is true of all the great doctrines of the Christian church. For they have their origin, not in the human mind, but in the revelation of that God who is the inscrutable one and who reveals himself only where and when it pleases him.

Nevertheless, what we need is a Christlike simplicity. It is our Christian duty to do such thorough thinking that we are able to state in crystal-clear terms what we mean. If we cannot say simply what we believe, either we do not really understand or we do not really believe what we say. In a scientific age accustomed to precise statements, this lucid and clear simplicity is of the utmost importance. This is a paramount task of the church under any circumstances; it is of the utmost importance if different Christian churches wish to cope with their disagreements in such a way that they can deliver a common witness to the world.

We use the term Christlike simplicity because Christ is the same yesterday, today, and forever (Heb. 13:8). Truth is the

same in Catholicism, Lutheranism, or Congregationalism—or it is not truth. Revelation is the same in the 16th century as in the 20th. Christ is the same throughout the ages. Humanly speaking, we shall never be able to achieve absolute precision in our witness; but we are bound to speak as precisely as we can. We shall never be able to deliver a common Christian witness to the world unless we reach out continually for this Christ-like simplicity.

3. A third requirement is what I should like to call *courage of thought*. . . . Without this the ecumenical movement never will succeed.

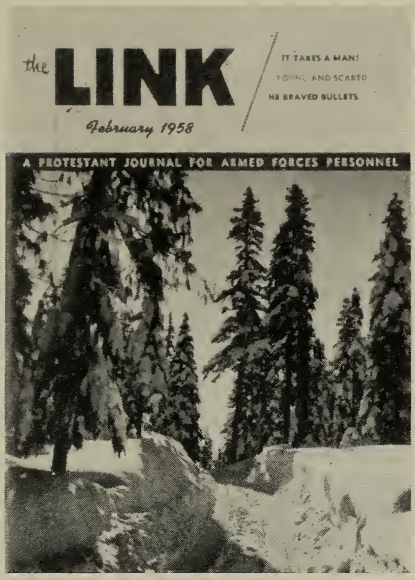
We need courageous thinking if we want freedom from prejudice. Every student of human nature knows the horrifying power of prejudice in human relationships. Prejudice is particularly poisonous in the life and witness of the church.

But there are other weaknesses of the human mind we have to face. There is a peculiar type of intellectual laziness without which human prejudices would never be able to do as much damage as they actually do. Man just does not like to think for himself. Intellectual independence seems to be one of those rare gifts that we receive only by an act of God's grace. The Christian churches will get nowhere unless they learn to act and think in this independence of mind. It is of particular importance that they do so in dealing with one another. Christian prejudices are the worst among all types of prejudices. But how vigorous they are! The subtle pride that seems to be inherent in all denominational self-assurance is one of the most serious obstacles to real Christian unity.

4. The most important of all the requirements is the *revitalization of Christian life*. This goes for the individual as well as for the churches, for the preachers and teachers as well as for each congregation. If we do not even want to be renewed in our Christian life, we had better give up all ecumenical efforts at once. If we are not capable of taking seriously all those who honestly and sincerely strive for a new and vigorous life of obedience, if we lose the sense of repentance, if we cease to pray for a new outpouring of God's spirit, all our theological and organizational efforts will be in vain.

The ultimate standard by which we have to measure the ecumenical movement of our day is certainly not its theological and administrative efficiency but only the power to help toward the renewal of the church and of the individual Christian.

Let us not strive to be better Lutherans, Episcopalians, or Congregationalists—not even better members of the ecumenical movement—but let us strive to be better Christians!



The February LINK

By
LAWRENCE P. FITZGERALD
Editor, THE LINK

OUR AIM: That every Protestant boy in every military unit shall have a personal copy of THE LINK.

WHY? That this good reading material may offset the boldly vulgar stuff that falls into his hands. That he may gain a greater knowledge of the Christian way and be inspired to live that life.

THE AVENUES FOR THE ACCOMPLISHMENT OF THIS AIM: You chaplains, wherever you are.

Take a copy of the February LINK. Finger through its 64 bright pages. Soon you'll see leaping up at you the theme: "Witnessing to the Christian Way." The four study articles written by Dr. Raymond Veh emphasize this theme: "It Takes a Man!"; "Speaking Without Words"; "All Men Are Brothers"; and "Without Religious Jargon." Christianity is not for weaklings—it does take a man! And it is our silent witness, too, not just what we say. And if we

say it, let's not be overly pious in our speech! And, particularly, let's apply Christian principles to race relations!

These are some of the ideas readers will come upon as they read THE LINK individually; and then as they use it for group bull sessions, religious discussions. Helps on how to make THE LINK a tool for group study will be found in every issue.

Lay leaders in all the services will find that the topics furnish them with a wealth of material for talks and programs. But not only the study articles. Other materials, too, expand the theme. "The Darkest Hour" shows the witness of George Washington in one of America's critical hours. "Port of Missing Men" reveals how Shirley Wessel witnesses through her vocation. "The Morning Star" tells of the witness of the reformer John Wycliffe as he defied the Church of Rome to give the world the gospel. Even the story "Young and Scared," which appeared originally in the *Saturday Evening Post,* shows the witness of a young soldier who could not stand by and let crooks harass a girl.

Some stories and articles are purely for entertainment, giving good wholesome reading for relaxation. There's a story on what makes John Ford a successful movie director; another on America's sweetheart town—Loveland, Colorado. An interesting story is presented about Mathew Brady, America's first war photographer. Here are two short anecdotes about George Washington and two interesting pictures of Abraham Lincoln—one being the first picture ever made of Mr. Lincoln.

Where can you get a 64-page magazine specifically designed for the men you serve at such a price —ten cents per copy? And, if you have no chapel funds, we'll send it free.

THE LINK belongs to every Protestant fellow and girl in the military service. Please help us to get it to them!

ONE GREAT HOUR OF SHARING
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
Time to SHARE
CHURCH WORLD SERVICE
215 Fourth Avenue, New York 3, N.Y.

March 16 is the Sunday for "One Great Hour of Sharing," when Church World Service asks your help with an offering for overseas relief and reconstruction.

A tested program of interviews and follow-up at McClellan Air Force Base, California

Helping the Newcomer

By DANIEL B. JORGENSEN

Command and Staff School
Maxwell Air Force Base, Alabama

AIRMAN BILL SMITH reported to Podunk Air Force Base this morning for duty. Within three weeks he will have settled into a pattern of companions, activities, and haunts that will be with him during his stay at Podunk. To help him get started in the right direction, chaplains are required to interview all incoming personnel.

How to schedule interviews and to effect a practical follow-up is a problem faced by every chaplain. At McClellan AFB (Calif.) we developed a program that gave positive results over the three years of its testing.

We scheduled interviews through orderly rooms and the Personnel Officer's Section. Each man reporting to the base was given an appointment with the chaplain for the following Wednesday morning at ten o'clock. He was given a slip with the date and the location of the chapel. A copy of the appointment slip with the man's name was sent to the chaplain.

On Wednesday morning the interview session was set up with coffee and doughnuts, interview cards, and informational materials. Upon his coming to the chapel annex, the new man was greeted by the Chaplain Services Specialist, who gave him the interview card for completion and served him coffee. When the card was completed, the man was directed to the appropriate chaplain.

The chaplain reviewed the filled-in religious card. The chaplain then pointed out pertinent information concerning the chapel program, programs in local churches, USO facilities, and other matters of interest to the man as indicated by his card. Also, if the incoming person had any problems in regard to housing, schools, or education, these were referred to the proper agencies. If personal or family problems came to light, an appointment was made for future interview. In this initial interview each man was given a calendar of special

services showing the program of the Service Club, hobby shops, etc. Also, he was given a copy of the chapel program, a directory to local churches, and a devotional book if he desired it.

The main point to keep in mind during the initial interview is personalized service to help the man get a quick introduction to the recreational, educational, and religious facilities of the base and community.

Three letters were sent out the same day:

The first letter was sent to the parents of the man, telling them something of the base, explaining the procedure for emergency leave in the event of illness in the home, and encouraging them to write their loved one regularly. Also, we offered our assistance if it should ever be needed.

The second letter was sent to the home church of the individual asking that the minister revise his records with the new address given and encouraging him to write.

The third letter was sent to the pastors of the local churches of the denomination to which the man belonged. Even if only a preference was shown for a particular denomination, this letter was sent to several churches of that denomination. The pastors were encouraged to write the men and invite them to participate in their local church activities.

Further, a mimeographed form listing chapel activities and the names of incoming personnel was prepared each week in sufficient copies for the choir director, Sunday-school superintendent, institutional representative of the Boy Scouts, and neighborhood commissioner of the Girl Scouts. These leaders, in turn, got in touch with the new men who indicated interest in those activities.

This program was adopted because of the observation that men soon establish patterns of behavior and use of community resources upon a new assignment. Further, the use of community resources and off-duty activities may change from base to base.

Also, there is a definite moral advantage to be found in strengthening community ties of home, home church, and local church. If the airman feels that his parents and denomination are interested in his welfare, he is more likely to live up to their expectations. On the other hand, if he feels they have little interest in him, he may fall for adverse attractions near at hand.

Because of this type of interview and follow-up we found our chapel attendance increasing, with a corresponding growth in chapel organizations. We had a pool of leadership from which to draw, which aided us in teacher recruitment, choral participation, and other activities.

Local churches found their ministry to service personnel and their families more effective. The pastor

of a near-by church mentioned that more than one-half of his choir members had come through the follow-up of the names we sent him. Other ministers reported an encouraging response.

As a result of this consistent follow-up, there was a strengthening of the relationship between the chapel and local churches. The Sacramento Council of Churches and the Greater North Area Ministerial Association endorsed the program and gave full support.

An indirect result was that we received letters from many families concerning difficult problems. The letter we sent to the home enabled parents to reach someone on the base who could help them in a confidential manner. In every case these letters, as well as the customary "thank you" letters, enabled the chapel to effect a better relationship with the airman involved.

I believe the program could have been further strengthened with a direct follow-up to the airman one month after the initial interview.

All in all, the initial interview is an opportunity of great value to the chapel ministry.

A major who had just reported from an overseas base gave us one of our best compliments when he said, "Never have I been made to feel so welcome on a base or in a local community. We didn't have to look for opportunities—they came to us."

Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. 16:13 (KJ).

Quit You Like Men!

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks
'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the
good with might—
So fare ye forth with a song.

Quit you like men, be strong;
There's a work to do,
There's a world to make new,
There's a call for men who are
brave and true—
On! on with the song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the
great world race—
Speed! speed with a song!

—William Herbert Hudnut

(Written at the age of 93!)

STORIES FIT TO TELL

Contributed by

CARL W. McGEEHON

Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

The experiment succeeded—your response has told us so! This department, begun on a trial basis, will be continued under the guidance of Chaplain (Maj.) Carl W. McGeehon, USAF.

Others willing to share in this exchange are invited to send their stories to Chaplain McGeehon, who will pass his selections on to us.

The special need seems to be for clever sayings, humorous anecdotes, stories that are illustrative or pertinent to military life—in a word, whatever humor is suitable for the public speaking of chaplains generally.

—THE EDITORS

Another Shot

I am pleased to be asked to come back and speak to your group a second time. I am reminded of the tournament golfer who was driving off a few feet in front of the first tee. The tournament secretary rushed out of his office exclaiming indignantly: "Here, you can't do that! You're supposed to drive off from behind this mark."

The golfer looked with pity on the ground-keeper. "Let me alone, will you? I'm playing my second stroke."

I hope I can consider this second invitation a compliment, but I can't help but wonder if you are only giving me a second shot.

My Father Is in That Racket

A cat was watching a tennis match intently. His head turned back and forth with mechanical regularity as he followed the progress of the ball. A second cat came along and noticed the intense concentration of the first cat. He walked over and asked, "Who's playing?"

"Don't know," answered the first cat, never taking his eyes off the ball.

"What's the score?"

"Don't know."

"Well, tell me, how long have they been playing?"

"Don't know."

"Well how come you're so interested in a game you don't know anything about?"

Without missing a beat of the rhythm, the first cat replied, *"My father's in that racket."*

Co-operation Without Co-ordination

You know the difference between co-operation and co-ordination, don't you? A preacher once asked his wife

to cut three inches off the cuffs of his new pants. When she didn't respond immediately, he repeated the request to his daughter. Getting no results, he finally appealed to his mother-in-law. She complied immediately; but so also, tardily, did his wife and daughter. So the next Sunday the preacher appeared in the pulpit in Bermuda shorts! That is co-operation without co-ordination.

No Look of Regret

I am not sure that I sense the proper attitude on your part. You have perhaps heard of the sergeant who was drilling his men for a coming funeral. He was putting the squad through a dry run in front of the chapel. When they were drawn up before the chapel entrance, he opened ranks to allow the passing of the supposed cortege. He gave the order, "Rest on your arms reversed."

Then he illustrated what would happen at the real funeral by walking down the open space formed by the two ranks. He said, "Now I'm the corpse, attention!"

When he reached the end of the line, he looked back critically at the men and said, "You guys have got your hands right and your heads right, but you haven't got the look of regret you ought to have!"

My point is this: I'm not sure you have the look of regret you ought to have at this interruption of your busy schedule today.

I'm Closing Up Now

In closing I'm reminded of the young Irishman who came to this country. He and his brother were passing a grocery store. "What are those green things on the stand?" he asked.

"Persimmons," replied the merchant. "I'll give you some. Put them in your pocket and take them home and let them ripen."

A block or two away from the store the boy slyly took a persimmon out of his pocket and bit into it. A moment later he said to his brother, "Tim, is there anything I ought to say to you?"

"Why, I dunno," Tim replied. "Why do you ask?"

"Because," said the lad, making a wry face, "if there is, it's got to be quick because—I'm closing up now!"

Baldness

He used to have a crew-cut, but the crew bailed out.

Organization

A GI reported to sick call. When he entered the dispensary, he found two doors. One was marked "Medical" and the other "Surgical."

He went in the door marked "Medical" and found himself in a bare room with two more doors. One was marked "Broken Bones" and the other "No Broken Bones."

He went through the door marked "No Broken Bones" and found himself in still in another bare room with two doors. One was marked "Bleeding" and the other "Not Bleeding."

Choosing the latter, he opened the door and found himself out on the street.

Just then a friend came along who asked, "I see you've been to sick call. How do you feel?"

The first GI replied, "I don't know that I feel any better—but boy, are they organized in there!"

By JAMES T. CLELAND

Dean of the Chapel
Duke University, Durham, N.C.

"OCCASIONAL" PREACHING

FOR many years at Duke University there was a service of worship on Thanksgiving Day, one of the happiest services in the entire academic year. Yet, under persistent student pressure, the powers-that-be decreed a four-day recess at Thanksgiving, although the Christmas vacation begins but 20 days later. (An academic education is one item that Americans are willing to pay for and gladly not receive!)

It was decided that Sunday, November 24, should be recognized as our 1957 Service of Thanksgiving at the University Service of Worship. I was the preacher. The sermon was received with mixed reactions.

Some felt that Thanksgiving had been rightly analyzed and appreciated; others said that the major stress was unchristian; yet others were unsure that Thanksgiving was worth a special emphasis of its own. All were agreed that the sermon obviously stemmed from the Pilgrim company at Plymouth in the autumn of 1621!

This has led me to think about the whole matter of "occasional" preaching, in the sense of preaching from, and to, a specific occasion.

What is an occasion, homiletically considered? An occasion is an event in history of such religious significance that it is remembered at regularly recurring intervals. There is truth in that definition. This is why we celebrate Christmas and Palm Sunday and Easter. An occasion may also be the stated remembrance of a theological idea which is set in the frame work of the liturgy, e.g., Trinity Sunday and All Saints' Day. However, I am not

thinking primarily of these great days in the Christian Year but of the twin festival that is at once holy day and holiday because it is as much a national event as a religious phenomenon, e.g., Independence Day, Labor Day, Thanksgiving Day. For the purpose of this particular analysis, I shall ignore the plethora of ecclesiastical named days: Budget Sunday, Rural Life Sunday, Race Relations Sunday, Mother's Day, World-Wide Communion Sunday. Let me concentrate on the national-religious days named above, with such additions as New Year's Day, Memorial Day, and Armistice Day (or Veterans' Day).

How does one go about preparing a sermon for such an occasion? I think that such a sermon has three necessary parts:

First of all, it is essential that the primary reason for the occasion be fastened on and understood. One must read history; one must know history, endeavoring to enter into the minds of the men who made a particular piece of history: the stern and rockbound Pilgrims who all refused to return to England when the *Mayflower* sailed back; the 18th-century colonists who decided that London was too far away in geography, sympathy, and imagination and made of 13 states an independent nation; the 19th-century struggle of labor to be recognized as worthy in its own right, a story of courage and brutality, of idealism and discrimination, of boycotts and strikes.

The all-important task is to focus on the central event which makes this particular piece of history so unique and so worthy of remembrance. This requires concentration on the one central fact, the elimination of irrelevant material, and a thorough grasp of the occasion as distinctive.

That this is not always done must be obvious to those of us who have attended such services. I recall a Thanksgiving meditation which briefly saluted the Pilgrims and then gave thanks for the Ten Commandments, for wisdom, and for Jesus Christ. That is to be prodigal of one's resources and almost to miss what the Thanksgiving service is all about. It is primarily praise to the Lord of the Harvest who has made sure that, once again, the barns are filled against the winter. There are four Sundays in Advent coming up immediately when we can be grateful for Jesus Christ, and innumerable ordinary Sundays when we can discuss the revelation of God in the Law and in wisdom. Let us do one thing at a time—the important thing, the unique thing, the thing that makes this particular service a once-a-year special occurrence.

In the *second* place, find the eternal truth at the heart of the celebration. The story of the Pilgrims lets us know what it was for Thanksgiving: "The earth is the

Lord's and the fullness thereof, the world and they that dwell therein." This is the recognition by the creature of the Creator, and is prior to the recognition of the Redeemer by the sinner. God is the God of nature; the material and the spiritual are interfused; we depend upon potatoes and water as well as upon the sacramental bread and wine. This was true *before* the Pilgrims; it was true *for* the Pilgrims; it is true *after* the Pilgrims. Here is a true Word of God; for it is the same yesterday, today, and forever.

Similarly we must seek for the truth at the heart of the other occasions: the relation of religion to patriotism; the biblical doctrine of work. If we cannot find the eternal Word in these historical occasions, do you know what will happen? They will be gladly celebrated as holidays, but no one will see much point to them as holy days.

There is a *third* step to be taken, the step that is so often not taken in a sermon. The question has to be asked and answered: "What does this mean in my own life today, now, here?" This is where preaching either becomes helpfully effective or peters out in nebulous generalities, however spiritual.

What I myself did yesterday was to try to sketch what I thought would be a valid Thanksgiving Day on the Duke campus: no classes; late breakfast (preferably in bed!); 10:00 A.M. chapel service; light lunch; football game with North Carolina; turkey dinner; dancing—the North Carolina Baptists to the contrary!

It was too cheerful for some of my critics. They wanted a more sober day in which we did everything in moderation and shared our worldly goods with the poor.

But moderation in all things and stewardship of possessions is surely a daily requirement for the Christian. What I was seeking to point out is that once a year, in remembrance of the Pilgrims, we have a right to hold high festival, provided we do it under God.

One central motif—understood historically, expounded with an eternal reference, and applied for the congregation in front of us—is a sound procedure for almost any sermon. It is a tried method for handling the "occasional" sermon.

Trouble is only opportunity in work clothes.

Always begin somewhere. You can't build a reputation on what you are going to do.

—From *Thule Tidings*

REVIEWS

The Theology of the Sacraments by D. M. Baillie. Scribner 1957. 158 pp. $3.00.

This slim volume contains lectures and papers (all but one hitherto unpublished) by the late Professor Donald Baillie of the University of St. Andrews, Scotland, together with an intimate sketch of his life from the pen of his brother, Principal-Emeritus John Baillie of Edinburgh, who has edited the book for posthumous publication. The editing is light, resulting in a peculiarly charming little book. In reading it one forgets at times that one is reading, having the impression, rather, that one is alone in a room with a very saintly scholar composing aloud with a greater freedom than theologians generally allow themselves in their finished work for the press.

Donald Baillie always gave the impression of being, as the Scots say, "far ben with God." (The "ben" is that part of a crofter's cottage to which only the closest friends of the family are admitted, so that to be "far ben" with anyone is to be as one of the family.) He also had a fine and lively mind. All these qualities are to be found in this book in a degree so remarkable that the reader can hardly fail to rejoice that it has come to light as it has, rather than in a more formal and conventional dress.

Donald Baillie had much Celtic fire in his soul. though it glowed more quietly than it does in some who have this endowment, and his theology was mystical and sacramental. He was also deeply interested in the ecumenical movement, in which he played a most active part. All this is reflected vividly in these papers, which should appeal for that reason to many far beyond Presbyterian circles.

But they will appeal only to those who are, as was their author, profoundly disturbed by the emptiness of much in the life of the church and passionately concerned for the recovery of the plenitude of sacramental life in the Reformed church without which preaching is as infinitely dull as it often sounds.

The last of the papers is on "The Preaching of the Christian Doctrine," and here no less than elsewhere is the same spirit of Christian modesty and sacramentarian wonder that permeated all the thought and life of this Scottish theologian.

Those who are familiar with his well-known book *God Was in Christ* will need no urging to read these posthumously published writings. But even those to whom Donald Baillie's work is not already known will find the present little book, as Baillie found all life, a revelation of God "reconciling the world unto himself."

—Geddes MacGregor, *Professor of Philosophy and Religion, Bryn Mawr College, Bryn Mawr, Pa.*

Preaching the Christian Year, ed. by Howard A. Johnson. Scribner 1957. 243 pp. $3.75.

The Christian Year by Edward T. Horn III. Muhlenberg 1957. 243 pp. $3.75.

Pastoral Prayers for the Church Year by Samuel J. Schmiechen. Abingdon 1957. 144 pp. $2.00.

The current publishing season is giving quite an impetus to the revival in interest, among nonliturgical as well as liturgical churches, in the ecclesiastical calendar.

The feasts, fasts, and special days and seasons of the Christian Year grew gradually and normally from the life of the church. By the fifth century the full calendar was in use substantially as it is still observed in the liturgical branches of the church, namely, the Roman Catholic, the Anglican, and the Lutheran. The definite break from this tradition came with the Swiss and Scottish phases of the Reformation, and even more sharply with the Dissenters.

American church life was largely determined by the Calvinist and dissenting emphases, which were notable in rejecting everything that might recall popery. Thus, the loss of the wealth of significance in the great days and seasons of historic Christianity was the price paid for the sectarian liberty that was characteristic of American religious life.

The trend began changing some 30 years ago as an accompaniment of the revival of worship and of theology. The rise of the ecumenical movement further advanced an interest among the free churches in discovering for themselves some of the lost values of special celebrations.

The three books here listed are worthy contributions to a better understanding of the Christian Year. The first, *Preaching the Christian Year,* is edited by Howard A. Johnson under Protestant Episcopalian auspices. It is a symposium of able lectures by outstanding theologians, educators, and preachers, on the successive seasons of the ecclesiastical calendar, preceded by the Office for Preachers recited by the audience preceding each lecture. The viewpoint is Anglican. The addresses are solid studies of the respective seasons rather than compendia of sermon hints. The dramatic events of God's revelation in Christ are set forth in their theological significance. Meanings of the observances and customs are carefully explained, and usually the bearing of the ancient usages on the life of our times is indicated.

In *The Christian Year* the author, Edward T. Horn III, presents the Lutheran viewpoint. This book, again, is not a catalogue of sermon hints but an exhaustive and able historical treatment of the development of the calendar as it is now observed. Mr. Horn shows thorough mastery of his subject. His work covers the sources of Christian celebrations, in Judaism and in New Testament Christianity, and traces their development through the early liturgies of the first centuries. He presents in detail the rationale of the services of morning and evening prayer, showing the significance of the various features of public worship. All the biblical saints' days are treated in some detail, together with a few special occasions such as Reformation Sunday.

The preacher today, in any branch

of the universal church, should be acquainted with the main lines of the classic Christian Year, as he is with the civil calendar. These books will help him to know its history, development, and doctrinal and thematic meanings. He will use them as he will use the Christian Year, as guide rather than master, with flexibility rather than slavishness.

The smaller book by Samuel J. Schmiechen, ***Pastoral Prayers for the Church Year,*** is a collection of public petitions suitable for the various days and occasions. The author presents some of the classic prayers of the church along with many of his own composition. They are quite suitable for use in preparation of public worship, well composed in prayer language, and on a wide variety of themes.

—George Miles Gibson, *Professor of Preaching, McCormick Theological Seminary, Chicago, Ill.*

Resources for Sermon Preparation by David A. MacLennan. Westminster 1957. 239 pp. $3.75.

Dr. MacLennan recognized that "there come to the most faithful transmitter of the Word arid stretches on his homiletical pilgrimage." This book assists the preacher over these stretches by offering, not "packaged homilies" to be thawed out and warmed up, but "recipes," "insights," and "ideas" to stimulate one's thinking.

The book is based on the author's monthly column, "Priming the Preacher's Pump," in *Church Management* magazine.

Titles of the seven chapters—Advent, Christmastide, Epiphany, Eastertide, Whitsuntide, and Kingdomtide—indicate that resources are provided according to the Church Year. Preachers who do not consciously follow these seasons will find more familiar subclassifications as Bible Sunday, Week of Prayer, Brotherhood Week, Laymen's Sunday, Reformation Sunday, and many other special days and subjects.

General discussions on preaching for certain days are very stimulating. The discussion for Lent is especially helpful as it focuses the preacher's attention on Christ and the cross.

Suggestions are made for series of sermons and for individual sermons. Some of the resources are almost complete outlines of sermons. An occasional fully written meditation is provided. While the entire range of preaching subjects is covered, emphasis is placed upon such basic subjects as Christ, Christian character, the cross, faith, God, and prayer. Personal religious development is sought through many sermons such as "How Christ Saves Us" and "How Can I Make Prayer More Effective?" The suggested resources are basically Bible- and Christ-centered.

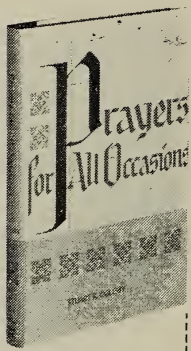
Sermon titles are unusual and even exciting. "Violent Faith," "Let's Abolish the Laity," and "Sky Hooks Monday Through Friday" are examples. Insights and ideas suggested for sermons are thought-provoking, practical, and challenging. Frequent illustrations and quotations enlighten and contribute to the development of the subjects. An index of Scripture references shows heavy emphasis on the New Testament.

This book will be exceptionally helpful and stimulating for chaplains. Resources are quarried for the preacher, but it is his job to prepare the

Prayers for Every Need

Excellent for personal devotions or for use with groups, this new book of brief, fresh prayers will help meet many of your needs. Chosen from Dr. William H. Kadel's successful "Dial-A-Prayer" ministry in Orlando, Florida, here are 150 petitions to strengthen your prayer life. $1.50

Prayers for All Occasions



Because of its useful contents and marked sincerity, this small book of prayers has proved widely popular. Dr. Stuart R. Oglesby wrote these prayers, which fit general occasions, special days and events, and particular personal needs. $1.25

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Written to strengthen the spiritual lives of those who are ill, this booklet of comforting devotions by Dr. William B. Ward is sold in two editions: regular @ 50¢; large @ 75¢

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sermons. Dr. MacLennan in this book lives up to his wide reputation as a great preacher, an idea man, and preacher's teacher.

—ROBERT M. RUTAN, *Chaplain (Lt. Col.), USAF*

Healing: Human and Divine, ed. SIMON DONIGER. Association 1957. 254 pp. $3.50.

Prescription for Anxiety by LESLIE D. WEATHERHEAD. Abingdon 1957. 157 pp. $2.50.

Pastoral Ministry to Families by JOHN CHARLES WYNN. Westminster 1957. 214 pp. $3.75.

The Family and Mental Illness by SAMUEL SOUTHARD. Westminster 1957. 96 pp. $1.50.

Four valuable books that complement one another have been prepared for the guidance theoretician, the troubled individual, the family counselor, and the family member with a mentally ill relative.

The anthology edited by Doniger is for the tactician who would draw psychiatry and theology closer together in understanding and cooperation.

Dr. Weatherhead's is a gay, chatty, informal book, as personal and helpful as the conversation of a counselor with a distressed person who lives daily with "fear, worry, and anxiety."

Wynn develops the theme that "happiness runs in families." He contends that the pastor, as representative of the church—the family of God—should advise couples on how to make their marriage holy.

Southard declares that "mental illness is a family affair" and that "the bond of fellowship that relieves the burden of suffering is especially important in mental illness."

Healing: Human and Divine was prepared by 14 specialists from medicine, psychotherapy, theology, and pastoral counseling. They describe man's search for health and salvation through science, faith, and prayer.

Dr. E. A. Loomis, Jr., director of the psychiatry and religion program at Union Theological Seminary, N.Y., explains: "The rapprochement of psychiatry and theology has progressed with an increasing pace over the past decade. What once represented warring or at least mutually suspicious factions now constitute disciplines seeking one another's insights."

Dr. Gotthard Booth, associate at Columbia University's seminar on religion and health, declares that religion is a reminder of the purpose of life. "So far medicine has treated disease as an evil," he says. "Psychosomatic medicine suggests that disease has a positive, spiritual aspect, too. It is an unconscious self-revelation of the limitations of individuality."

Dr. Carl Rogers, who pioneered the nondirective approach and is now a University of Wisconsin staffer, describes the role of the counselor in helping the client become a well person again. When a counselor accepts and understands the counselee, he in turn discovers within himself the power to grow out of his emotional bondage and to cope with problems adequately.

Dr. Seward Hiltner of the University of Chicago discusses how Freud battled against distortions of religious insight. The former also says that Freud's philosophy of life—of understanding life in terms of needs, values, and relationships, of terming truth the supreme value, etc.—forms part of a constructive theology.

Dr. Wayne E. Oates of Southern Baptist Theological Seminary, Louisville, calls "our healing work as counselors an intense relationship of faith." He further points out that "healing itself is a finite and impermanent goal" and that "God is greater than healing, and to make healing the center and end of existence is to destroy the meaning of existence itself."

Dr. Weatherhead, pastor of City Temple in London since 1936, has counseled thousands of persons and is one of the most widely known practitioners of pastoral psychology. These facts are reflected in his sage advice.

That author shows that anxiety is lessened when individuals see that the self belongs to God and that he can be loved and trusted. Dr. Weatherhead is sympathetic with the difficulty of feeling forgiven, but he offers practical suggestions for rising above despair: Look beyond self to God; live day by day; serve others.

Dr. Wynn, director of the family education research office for the Presbyterian Board of Christian Education, contends the church misunderstands the family. In fact, he adds, "The church can be a divisive organization, tearing apart the family by unthinking enthusiasm for special groups."

He describes the need for family worship services at church and home, explains the evangelistic and therapeutic values of the pastor's calling on the family as a unit. Dr. Wynn's is a very thorough and comprehensive book for helping relate the Christian gospel to children's emotional needs, to premarital guidance for

engaged couples, and to continued family counseling. He even has a good chapter on the pastor as family man.

Dr. Southard, professor of pastoral care at the Institute of Religion at the Texas Medical Center at Houston, has set forth signs whereby families can recognize mental illness. He points out that such illness is one means of solving problems and outlines ways the family can seek help in crises, treatment from the family point of view, and the faith that can undergird the home members in such situations.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

Understanding Grief by Edgar N. Jackson. Abingdon 1957. 255 pp. $3.50.

This penetrating study of grief process will find a welcome audience among those who by definition or desire attempt to help the bereaved. Dr. Jackson is well qualified to deal with this subject, and his material demonstrates his wide range of study and experience. Though trained as a minister and presently serving as pastor of a local parish, he has devoted much time to psychiatric study and the practice of psychotherapy. His concern is to present a dynamic understanding of grief as the foundation upon which the minister proceeds in meeting all types of grief reaction. Of particular help is the first part of the book where grief is defined and its component parts analyzed and described. There are provocative chapters on "Grief and Identification," "Grief and Substitution," and "Grief and Guilt."

Nevertheless, this book is disappointing on two counts. In the first place, the author never quite comes through with the theological orientation which he implies is an essential element in an effective resolution of the grief situation. Though explicit in his psychological presuppositions, he is unusually vague as he addresses himself to the "structure of values" and the "minimum concepts for a working faith" in his discussion of the religious dimensions of grief. Many ministers will feel that this theological relativism is not much help to the person who stands in the stark presence of death and asks the ancient question, "If a man die, shall he live again?"

In the second place, though there is a wealth of case material to illustrate the general nature of grief, none of this material is presented in a form that will help the pastor evaluate his own operational processes as he ministers to those who mourn. Granted that the author by his own statement is "eclectic" (p. 21), there is an ambiguity here that stems from general statements that say everything and nothing at the same time. Thus, on page 86 the minister is reminded that dependent relationships are sometimes helpful but should be broken before they become harmful. On page 133 the author notes that "no one can prescribe another's feelings," yet throughout he reports how he admonishes his parishioners in various ways, e.g., "I . . . indicated that he should feel no guilt . . ." (p. 150). On page 184 the "normal counseling techniques" are listed as including "careful observation, creative listening, a tentative diagnosis"; and the reader is referred to books by Carroll Wise and Seward Hiltner, among others, for amplifica-

tion of these principles. It is quite doubtful if these two would subscribe to the process of counseling implied in this book without many reservations, and such reference is certain to be confusing to the reader who has little or no experience in such matters.

Much has been learned of late regarding grief process, and the contribution of this book is not inconsiderable. Indeed, it is precisely because the author's ability and experience promise so much that there is real regret in the discovery that though much can be learned here, much more is needed for an effective ministry to the bereaved. The main contribution of this volume is in the area of grief dynamics. Those who wish to make a critical examination of process will be forced to look elsewhere.

—William B. Oglesby, Jr., *Professor of Pastoral Counseling, Union Theological Seminary, Richmond, Va.*

NOTES

by Elizabeth P. Lam

Marx Meets Christ by Frank Wilson Price. Westminster 1957. 176 pp. $3.50.

Few of the many efforts to show the superiority of Christianity over communism have the scent of reality that distinguishes this volume by Dr. Price. It captures and holds attention because its conclusions are illustrated throughout by the author's firsthand acquaintance, as a missionary, with Chinese Communists.

Doubtless because he has seen a country change under Communist rule, Dr. Price is willing to recognize the potential good in communism and to admit its challenge to Christianity. Its evils are no less realistically portrayed for this admission.

The volume begins with a sympathetic and informative sketch of Marx himself, then moves on to his essential ideas, and finally to communism as a system and a religious faith. In each chapter Christianity and Marxism are discussed in juxtaposition and—what is probably more important—in relation to the needs of men today.

In the larger context of human need, Dr. Price maintains that the Christian church has fallen short. It has too often identified itself with particular political or economic systems and too often been heedless of the social ills upon which communism feeds.

In contrast to the shibboleths and sentimentality of so many of the current "Christian" writings on communism, this book contributes realism, objectivity, and prophetic insight.

The Moment Before God—An Interpretation of Kierkegaard by Martin J. Heinecken. Muhlenberg 1956. 386 pp. $5.95.

Dr. Heinecken's study of Kierkegaard will undoubtedly take its place as a major theological work. Much has been written piecemeal about Kierkegaard, but the reviewer knows of no analysis of his thought that can compare in comprehensiveness and competence with this volume. The book should not—and, of course, cannot—take the place of firsthand acquaintance with the pungent, provocative writings of Kierkegaard himself. These are essential if one is to catch the individual flavor of his thought with its rich imagery and arresting originality. The volume none-

theless fills a need for an overview of Kierkegaard's thought and serves as a guide to the strands that together make a whole of his prolific writings.

From still another point of view Heinecken has performed a real service. He has related Kierkegaard's major ideas to the contemporary scene with keen perception and fluent words, and by so doing has shown where theology "buttons on" to the psychological needs of our day. In fact, in Heinecken's opinion, Kierkegaard "marks a turning point in the history of Christian thought." "No one," he maintains, "can be a theologian today without coming to terms with the issues which Kierkegaard raised."

The major question is clear: "What does it mean to be a Christian?" The answer points to the will, not to the mind. Not correctness of belief, or even ability to reason, and not conformity to moral codes, but a decision to will one thing, i.e., to be born anew in God—is the essence of Christianity. The letting go of the certitude of reason, an act which in itself is contrary to reason, and abandonment to the sustaining love of God through Christ constitutes a leap of faith. The other categories flow from this paradox: "dread" as the concomitant of man's freedom; "despair" as the opposite side of the coin of faith; "truth"—i.e., religious truth—as subjectivity; and finally Christianity as the way of suffering.

Although treated in no formal order, all the elements of a philosophical system are present: theology, epistemology, psychology, ethics, aesthetics, history and the meaning of the Christian church.

After study of Heinecken's volume one can understand the variety of modern writers who take their cues from Kierkegaard. Only a few—and Heinecken is certainly among them—do justice to the intellectual stature of the genius who stood singlehandedly against the 19th-century tide of rationalism and social optimism.

Your Neighbor Celebrates by Arthur Gilbert and Oscar Tarcov. Friendly House Publishers, 1957. 118 pp. $2.50.

This unusually attractive book is prepared to give young people of non-Jewish faiths an understanding of the ceremonies practiced by Jewish people. The history and meaning of Jewish customs and holy days are interestingly described and beautifully illustrated. The pictures alone tell an appealing story. This volume will help the reader to appreciate the richness and antiquity of the Jewish faith and the ideas and beliefs which Jews and Christians share in common.

In the Beginning God by William M. Logan. John Knox 1957. 90 pp. $2.25.

These reflections on the first eleven chapters of Genesis will be of interest to those who prepare sermons and to the intellectually inquisitive man in the pew. Without insight into the theological meaning of these primitive tales this part of the Bible is an enigma to the educated layman.

Dr. Logan explains the material in terms of the perennial paradoxes of human existence and by so doing makes evident the irrelevance of questions that arise when this portion of the Bible is viewed as history or as science.

NEWS ROUNDUP

CHAPLAINS

Seventh U.S. Army Chaplain **Wayne L. Hunter** headed a delegation of four chaplains who represented the United States at a recent Protestant international conference of military chaplains and laymen. The conference, held in Flensburg, Germany, was sponsored by the Protestant Church Office of the Federal Republic of Germany and the Protestant Academy of Schleswig-Holstein.

Saying that "the conference certainly accomplished its purpose of bringing men from different countries closer together on the basis of common Christian principles," Chaplain Hunter returned to Vaihingen with the conviction that the differences in customs and problems among the

Official U.S. Air Force Photo

McGuire Air Force Base, N.J., now has a chapter of Pi Chi Sigma, Protestant sorority for women of the Air Force. At an organizing dinner in the fall, Airman Frances De Lee, president of the new chapter, signs as its first charter member.

Left to right, the chaplains looking on are Capt. Richard D. Miller, 1st Lt. Irl C. Schahrer, Maj. John T. Evans, Jr., and 1st Lt. Hollis Buchanan.

The speaker of the evening was Chaplain (Lt. Col.) Roy M. Terry, who organized the first chapter of Pi Chi Sigma at Offutt AFB in 1954.

Official U.S. Navy Photo

The formal opening, on Thanksgiving Day, 1957, of Fellowship Recreation Hall at the Naval Air Station, Corpus Christi, Tex., climaxed three months of growth and expansion for the Protestant fellowship groups. Enrollment and attendance have increased by 150 per cent in the United Fellowship, and the Junior High Fellowship was reactivated.

A spiritual retreat at the H. E. Butt Foundation Camp, a panel of foreign students, exchange meetings with fellowships of local churches, a Thanksgiving play, and sponsoring a needy family at Christmas have highlighted the groups' activities.

Each of the fellowship groups has an adult couple as sponsor, and activities are co-ordinated by Chaplain Asa W. Jones.

countries of the world can even be unifying rather than dividing factors.

Delegates from other countries included the Protestant Chiefs of Chaplains from Germany, France, and Belgium; officers of the German Army and Navy; line officers from France, Great Britain, and Denmark; Protestant Chiefs of the Netherlands Army and Air Force; a British chaplain; and the King's Chaplain from Norway.

Chaplains of the Second U.S. Army recently received copies of an admirable new *Chapel Center Manual* prepared by their command chaplain, **Silas E. Decker.** This is a revised and greatly enlarged edition of the manual published in 1956. There is said to be nothing like it in the Army.

Other chaplains who contributed to this project are **Richard F. Grady** (R.C.), **Harmon D. Moore** (Meth.), **Clarence L. Sloss** (Disciples), and **Morton Lifshutz** (Jewish).

Lutheran Chaplain **A. R. Saeger, Jr.,** volunteered to take the place of Presbyterian Chaplain **Paul W. Reigner** with Operation Deepfreeze III. Reigner, who had just arrived to relieve the Protestant chaplain of Deepfreeze II, **John E. Zoller** (Meth.), was seriously injured Dec. 1 when a helicopter from the *USS Atka*

fell and burned. Reigner is said to be making a satisfactory recovery. Saeger was flown to Antarctica in January.

Delayed releases from Little America describe an amazing Christmas week for the two Navy chaplains in Antarctica. LCDR **John E. Zoller** (Meth.), the chaplain at Little America, and Lt. **Leon S. Darkowski** (R.C.), the chaplain at McMurdo Sound, each traveled approximately 2,500 miles. They conducted services in chapels, on open ice, deep in a crevasse, under a parachute-rigged tent, and in a garage.

After four years as division chaplain of the 8th Infantry Division, **Herman J. Kregel** is now the chaplain of the Heidelberg Chapel at HACom, USAREUR. His replacement at Goeppingen is **Steve P. Gaskins, Jr.**

Before leaving his former assignment, Kregel was awarded the Army Commendation Ribbon with Oak Leaf Cluster.

Clifford M. Drury has been cited by the Secretary of the Navy for his outstanding performance of duty in planning, preparing, writing, and editing five volumes of the history of the Navy Chaplain Corps. He has received the Commendation Ribbon with Metal Pendant.

Captain Drury, who retired in November 1957, after 20 years reserve service on active and inactive duty, is a professor of church history and missions at the San Francisco Theological Seminary.

After 16 months as senior U.S. Navy chaplain in Europe, Presbyterian Chaplain **Harry C. Wood** reported early in January as senior chaplain at the U.S. Naval Hospital, San Diego, Calif.

Neil S. Cashman, formerly the deputy Fourth U.S. Army chaplain,

It's hard to tell who is the happiest—Chaplain (Maj.) Lester E. Burnette (left); German Pastor Ernst Grossinger; or the pastor's little boy, youngest of six children, who has a dreamy look in his eyes. The occasion is the gift of a 1958 Volkswagen to the Augsburg Methodist Church and its pastor. Burnette has presented the key on behalf of his Protestant congregation at Reese Barracks Chapel, Augsburg.

has been assigned to Eniwetok. His replacement with the Fourth Army is **Boniface E. Moll.**

The new deputy wing chaplain at Scott AFB, Ill., is **John M. Hughes,** who arrived there from Elmendorf AFB, Alaska.

Owen L. Mullet (Free Meth.) recently reported to Headquarters 3450th Technical Training Wing, Francis E. Warren AFB, Wyo. Major Mullet was formerly with the 388th Air Base Group, Étain, France, where he has been replaced by Evangelical Lutheran Chaplain **Daniel H. Frederick.**

An interesting missionary project is reported by **James L. Carter,** Force Chaplain of the U.S. Pacific Fleet. Miss Anna Dederer, a missionary sent by the American Board (Congregational), was serving on an isolated island 22 miles from the source of mail and supplies. She had a sailboat, but often unfavorable winds would sever her connection with other islands. Then the chapel congregation at Nimitz Hill, Guam, contributed $500 toward the purchase of a motor for the boat.

Alan C. Tibbetts is said to be the first chaplain to take jump training since the Korean War. Chaplain Tibbetts recently won his paratrooper wings at Fort Benning, Ga.

Cornelius McLaughlin, of Sioux City AFB, Iowa, is said to be the only chaplain who has been ejected from a jet plane.

PERSONALITIES

After his Christmas visit to Armed Forces personnel in Alaska, the new president of the National Council of Churches, **Edwin T. Dahlberg,** spoke in glowing terms of the vision this had given him. "In the first century," he said, "the men in the Roman army camps became the most powerful of all witnesses for Christ and were a chief factor in the spreading of Christianity. Why should that not happen in America?"

Having observed "at least six places that should have new chapel buildings at once," Dr. Dahlberg now declares that the National Council, in co-operation with Roman Catholics and Jews, "should take vigorous action to correct this situation." He says, "We must insist that economy should not begin at the point of character."

The new president's vision is not only practical but also prophetic. "The churches cannot afford to be simply the religious flag bearers of the state," he affirms. "Nor can we afford to think of national defense in military terms alone. . . . However impressive the defense line on the Alaskan frontier, the question constantly returns: Is this really defense? Military men themselves are doing a great deal of listening, reading, thinking, and praying about some other and better way to peace.

"Will the churches accept the challenge and actually become the conscience of our generation?" he asks. "Or must the men in uniform take over a nonmilitary job of economics and education, faith and disarmament, that we civilians are leaving undone?"

In a sentence that is being widely quoted Dr. Dahlberg states his conviction: "It is time, not for massive retaliation, but for massive *reconciliation.*"

Dahlberg's reason for concern about Christian nurture in the armed forces will warm the hearts of chaplains: *"For these are our sons and daughters, and the children of the church."*

Roy G. Ross has been installed for another triennium as general secre-

Official U.S. Navy Photo

A unique experiment in Sunday school education is taking place at the Naval Training Center, Bainbridge, Md. Making use of the closed-circuit television used during the week to instruct new Navy recruits, members of the Junior Department are conducting their worship and class session in the TV studio. Here nine-year-old Linda Harrar looks confidently into the camera as she sits beside Chaplain John A. Hammond, of the United Presbyterian Church, who planned the program. Chaplain Richard A. Hancock, of the Southern Baptist Church, is superintendent of the school.

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tary of the National Council of Churches. The new associate general secretary is **R. H. Edwin Espy.** He succeeds **Roswell Barnes,** who in January became executive secretary of the U.S. Conference for the World Council of Churches.

The new bishop of Chichester, England, succeeding **G. K. A. Bell,** is **Roger Wilson.** Dr. Wilson has been bishop of Wakefield for the past eight years.

A Scottish chaplain of World War I who became deputy assistant chaplain general is the new moderator of the Church of Scotland General Assembly, succeeding **George MacLeod.** He is **John Annand Fraser.** Dr. Fraser is one of the queen's chaplains in Scotland.

Sherwood Eddy, now 85, is spending the first months of 1958 in India. In the spring he expects to attend the great convention to be sponsored by the Mar Thoma Syrian Church in Maramon. He is speaking throughout India on evangelism and reporting the present situation in Russia, which he recently visited for the 17th time.

Philip Potter, of the British West Indies, is the new executive secretary of the Youth Department of the World Council of Churches, Geneva, succeeding **Bengt-Thure Molander** of Sweden.

Frank A. Rose, formerly president of Transylvania College, Lexington, Ky., became president of the University of Alabama on Jan. 1.

Robert M. Hatch, suffragan bishop of the Episcopal diocese of Connecticut, succeeds **William A. Lawrence** as bishop of the diocese of Western Massachusetts.

RECENT DEATHS:

Edward T. Ramsdell, professor of systematic theology at Vanderbilt University, Nashville, Tenn., and later at Garrett Biblical Institute, Evanston, Ill., died Nov. 11, at the age of 55.

Laurence L. Doggett, for 40 years the beloved president of Springfield College—International YMCA College at Springfield, Mass.—died Nov. 13, at the age of 92.

Kirby Page, Disciples minister who was widely known as an evangelist and crusader for peace, died Dec. 16,

Protestant delegates attending the NATO Navy Chaplains Conference in the United States (October 1957) spent a day in Washington at the Chaplains Memorial Building as guests of the General Commission on Chaplains and Armed Forces Personnel.

Dr. Albert T. Mollegen—back row, clerical collar—addressed the delegates after lunch. (His remarks make up the first article of this issue.)

Hosts for the Commission are Bishop Reuben H. Mueller, chairman (extreme right); Dr. Fred C. Reynolds, secretary (2nd from right, back row); and Dr. Marion J. Creeger, executive secretary (4th from left, front row).

at the age of 67. Some of his 30 books have been translated into 13 languages. Mr. Page was editor of the *World Tomorrow* from 1926 to 1934.

Dorothy L. Sayers, English author of detective fiction who in later years won renown for the wisdom of her religious essays—*Mind of the Maker, Creed or Chaos?,* etc.—died Dec. 17, at the age of 64.

While the International Missionary Council was holding its quadrennial assembly in Ghana, Africa, the wife of its general secretary, Charles W. Ranson, was killed in an automobile accident in London, Dec. 31. **Mrs. Ranson** was formerly a missionary teacher in India at Madras Christian Woman's College. There are three children.

ANNOUNCEMENT

The 1958 convention of the **Military Chaplains Association** is scheduled for April 22-24 at the Sheraton-Astor Hotel, N.Y.C. General chairman of the convention is Joshua L. Goldberg, District Chaplain, Third Naval District.

AT YOUR SERVICE

Records

Three new long-play, high-fidelity records present, in narration and song, the story of ten holy days each.

Prepared for Protestants, Roman Catholics, and Jews, these hour-length records have full ecclesiastical approval. *Ten Protestant Holy Days* is approved by the World Council of Churches, the National Council, and other church bodies.

Lyrics and music by Gerald Marks; direction by Howard Barlow; singing by Ray Middleton.

Bearing the Candle Record label, the records are available now from Hammond Organ dealers at $5.95 per album.

Radio and TV

Many fascinating broadcasts and telecasts in the English language are projected by the UN for 1958. For information, address U.S. Station Relations, United Nations, N.Y.

All transcribed programs are available to radio stations gratis.

Visual Aids

Assignment in Unity would seem to be of special interest to Protestant chapel congregations with their varied church backgrounds. As an aid to ecumenical education, the story of the World Council of Churches is told in two forms, by color slides and color filmstrip. Each comes with a mimeographed script.

The set of 59 slides costs $12; the 77-frame filmstrip, based in part on the slide set, costs $4.

Each tells the history and present work of the Council. The slides stress the different traditions and the personalities from many countries that make up this body. The filmstrip emphasizes the local church and the ecumenical movement.

Order from the World Council of Churches, 156 Fifth Ave., N.Y. 10.

Publications

The Saturday Review reports that the British Book Centre of New York has broadened its service by appointing 200 of the best U.S. booksellers from coast to coast as official dealers in British books. British books have been hard to procure in this country. "Now the entire production of that book-loving nation can be had."

Britain publishes "twice as many titles a year as we do (19,000). Furthermore, they keep titles in print indefinitely."

It is good news for chaplains that the National Council of Churches has lowered the price of its *A Book of Prayers for the Armed Forces.* This broadly conceived pocket-size book of 160 pages has been widely used since 1943. The price for quantity orders is now lowered from 30¢ to 10¢.

Address: Office of Publication and Distribution, National Council of Churches, 120 E. 23rd St., N.Y. 10.

The little volume *Prayers at Sea* has met with wide approval from naval chaplains and senior officers. The author—CDR J. F. Parker (CHC), USN—offers to send a copy to any chaplain on request. Address: Office of the Protestant Chaplain, U.S. Naval Hospital, Phila. 45.

You Don't Have to Drink, by the Washington news correspondent Glenn D. Everett, has been reprinted from THE LINK in response to numerous requests. Available in limited quantities upon request. Address: THE LINK, 122 Maryland Ave., NE, Washington 2, D.C.

Crusader's or Jerusalem Cross

THE large square cross represents the wound in the Saviour's side; the smaller crosslets, the wounds in his hands and feet, or the four quarters of the world for which he died. Or some say perhaps the five crosses represent the five principalities which made up the Latin Kingdom of Jerusalem; others, that the five crosses of the Jerusalem cross symbolize Christ and the four Evangelists; or again, the five nations who went to the Crusades to free the tomb of Christ from Moslems—England, France, Italy, Spain, Germany. Who knows? The large cross is of the crutch cross variety, a potent or an enabling cross, because the faithful one leans upon its strength and rebuilds his faith as he worships. Five rubies denote the wounds of Christ. This cross is sometimes called the cross cantonée. It was incorporated into the seal and arms of Jerusalem by the Latin kings of Jerusalem and it appeared on Crusader coins, those of Cyprus particularly.

—From *A Treasury of the Cross* by Newsome S. Mecker (Harper 1956), pp. 62